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THE

Banner of the Covenant.

MAY, 1854.

Historical Sketches.

(For the Banner of the Covenant.)

THE CHURCH OF OUR FATHERS.

[Continued from page 100.]

5. But we may consider the *Papal Supremacy* as the great subject involved in all the controversy, since, had this been admitted, the other points, being sanctioned by the pontifical authority, would not have been disputed. The Bishops of Rome had been gradually rising to power, and had already grasped at supremacy over the entire Christian church. It is true, that Gregory had denounced an anathema on the person who should assume the title of Universal Bishop; but his successor, Boniface, was distinguished by this very appellation. The British churches had not been unconscious of the efforts made by Rome to attain pre-eminence; and while they appear to have been willing to concede that honour and influence which the bishop of a city of so much importance would naturally possess, they carefully guarded their own independence, and maintained an honourable testimony on behalf of the equal honour to which all the faithful ministers of JESUS were entitled.

Thus we find Gallus using the following language to Gregory the Great: "Be vigilant, O Pope, I beseech you, be vigilant; and again I say, be vigilant, because probably Vigilius (your predecessor) was not vigilant." Rome is the head of the churches throughout the world, except the place of the resurrection of the LORD; and, therefore, as your honour is great from the dignity of your chair, so great care is necessary that you do not lose your dignity on account of any perverseness. So long will your power remain, as right reason shall remain; for he certainly holds the keys of the kingdom of heaven, who opens by true knowledge to the worthy, and shuts to the unworthy. And should he do otherwise, he will be able neither to open nor to shut. Although you claim authority and power beyond others in sacred things, by a kind of supercilious I know not what to call it, because the Saviour gave the keys to Peter, you should know that your power will be even less with the LORD, because you think this in your heart. For it is the unity of faith throughout the world which

has made a unity of power and prerogative; so that liberty is given to truth, every where and by all, while admission is refused to error by all, to the same extent." (Giess. ii. 145, N. 13.)

In the same spirit, Dinoh, the Abbot of Bangor, declared to Augustine: "Let it be certainly known to you, that we all and every one of us are obedient subjects to the church of God, and to the Pope of Rome, and to every true and pious Christian, to love every one in his own place, with perfect charity, and to help every one to become, in word and deed, a child of God. And any other obedience than this I do not know to be owing to him whom you call Pope." This, however, Giessler calls spurious; but why? (Giess. ii. 144, N. 8.)

Such were the views which the British churches appear to have entertained in regard to the church of Rome; but such moderate respect was not sufficient to gratify the demands of Papal ambition. Hence we find that the emissaries of Rome declared that the Britons "would *sin*, if they refused to *obey the decree* of the Apostolic See." (Jam. Culd. p. 225.)

The Culdees opposed a firm resistance to the arrogant and impious encroachments of the Roman church; and at last were broken, because they would not bend. They fell a sacrifice to their unyielding defence of the liberties of the household of faith. (See Stillingfleet, p. 358, ch. v., Orig. and Hist.)

6. *Clerical celibacy* also formed a subject of controversy. The idea was entertained, at an early period, that peculiar sanctity was to be secured by abstinence from connubial intercourse. Yet, while celibacy was adopted by some, it was not required for more than three hundred years after the Christian era, (Ledw. p. 112;) nor was it strictly and uniformly observed for many centuries afterwards. We find marriage tolerated until the Council of Rheims, in 1148, (Jam. p. 35, Note,) and in some places still later. Yet it was stigmatized by those who affected peculiar holiness, as a *pollution* to the sacerdotal character. Hence we find, that when the Culdees refused compliance with the requisition of the Papal hierarchy, in this particular, they were suppressed, so far as Rome had power. (Jam. 217.) Celibacy was not required in their system. St. Patrick informs us that his father was a deacon, and his grandfather a priest; and one of the decrees of his Synod, A. D. 450, refers specifically to the wives of the clergy. (Giess. ii. 142, N. 10.) In many cases, ecclesiastical offices were transmitted by hereditary succession, (Jam. Culd. p. 32, &c.) of which Ledwich gives many instances. (Ledw. p. 84, &c.) The Irish church defended the marriage of the clergy, so late as the eighth century. (Giess. ii. 143, N. 4.) It is true, that they required abstinence when occupied with attention to sacred duties. And Columba, it is said, would not allow any female to live on the island of Iona—a prohibition which, it is related, he extended also to cows—giving, for his ungallant exclusion, the following reason, which has become a proverbial expression in the Scottish highlands: "Where there is a cow, there will be a woman; and where there is a woman, there will be mischief." (Iona, p. 108.) The sun has its spots, and the character of Columba, otherwise so fair, was not without its foibles. She who was latest at the cross, and soonest at the sepulchre; who laboured with apostles in the gospel,

would have proved to Columba and his companions an assistance, and not a hinderance, in their work of faith and labour of love.

7. The *Monasteries* of the Culdees were very different from the Roman Catholic institutions which bear that name. Monachism was founded on the opinion that seclusion from the world was calculated to produce superior holiness of character. It seems to have originated in the East, and came to Britain in an Oriental form. There were three kinds of monks—Cœnobites, Anachorets, and Sarabaites. The first of these, the Cœnobites, were those who lived in a community, under the regulation of a certain system of rules, and the government of a superior, termed an Abbot. The Anachorets, or Anchorites, separated themselves entirely from society, and withdrew to solitary places, like hermits, or men inhabiting the wilderness. The Sarabaites were a kind of strolling monks, having no fixed residence, and received their name in contempt, from the Hebrew *סרסר*, (to rebel,) because they would not submit to the restraint of the rules by which the other classes of monks were governed. (See Rees' Cyclop., Monk; Brewster's Encyc., Sarabaites; Ledwich, p. 89.)

In the canons of the Synod of St. Patrick, (Canon 16, 20, 27,) we find these kinds of monks referred to; and it is supposed that previous to his time, Monasticism had been introduced into the British Isles. As we have already had occasion to mention, these institutions became quite numerous; but they differed much from the establishments which were patronised by the Papacy. In the latter, the members were bound by the three vows of celibacy, obedience, and poverty—while the Culdees only engaged to conform to such regulations as might be necessary for the good order of the community. (Iona, p. 109.) Marriage was allowed, although females might not be introduced into the monastery; and while they were bound to set little value on the things of the world, they were not prohibited from acquiring property, which they left, at death, to their wives and children. (Jam. Culd. p. 31.) "Although," says Jamieson, "they observed a certain institute, yet, in the accounts given of them, we cannot overlook this remarkable distinction between them and those societies which are properly called monastic, that they were not associated expressly for the purpose of observing this rule. They might deem certain regulations necessary for the preservation of order; but their great design was, by communicating instruction, to train up others for the work of the ministry. Hence it has been justly observed, that they may more properly be viewed as colleges, in which the various branches of useful learning were taught, than as monasteries. These societies were in fact the seminaries of the church, both in North Britain and Ireland. As the presbyters ministered in holy things to those in their vicinity, they were still training up others, and sending forth missionaries, whenever they had a call, or any prospect of success." (Jam. Culd. p. 33.) See Rules of Monastery at Bangor, Ireland. (Ledw. 90.)

8. The doctrine of *Transubstantiation* was not maintained by the ancient Culdees. Sedulius, one of their most eminent men, who lived about the middle of the eighth century, (721,) uses the following language, in his Commentary on 1 Cor. xi. 24, "Do this in remembrance of me:" "He has left his *memorial* to us, in the same manner as any one who was about to go a great distance should leave some pledge

to him whom he loved, that as often as he saw it, he might be able to recollect the benefits and love of his friend." (Jam. Culd. p. 206.) In another place, he speaks of the "double libation, the fruit of the corn, and the joys of the vine." (Banner, 1850, p. 283.)

In the Gallican church, to which the British corresponded, it was customary, before the administration of the Eucharist, to pray that God's holy word might descend upon the things which were offered, that they might be a spiritual sacrifice. (Still. p. 535.)

Johannes Scotus Erigena. (Wadd. p. 256, 257,) whom we have referred to in a preceding number, as one of the most learned men in the middle ages, was a strenuous opponent of the doctrine of Transubstantiation. In his work on the subject, he declared that the bread and wine were no more than the symbols of the body and blood of Christ, and memorials of the last supper. His work on the Eucharist was burnt, almost two hundred years after, by Papal compulsion.

9. *Auricular confession* was not practised among the Culdees. There is no doubt, indeed, that they complied with the apostolic direction, "Confess your faults one to another;" but the doctrine of priestly absolution was unknown. Alcuin, who lived in the eighth century, and was the intimate friend and instructor of Charlemagne, addressed a letter to the very learned men and fathers in the province of the Scots, in which he says: "It is reported that none of your laity make confession to the priests;" while at the same time he gives a most honourable testimony to the character, both of the clergy and the people: "We hear," says he, "many commendations of your wisdom and your piety, both on account of the lives of the monks, who, free from the bustle of worldly cares, resign themselves to the service of God, and of the religious manners of the laity; who, in the midst of temporal occupations, continue to lead virtuous lives." (Jam. Culd. p. 203.) So late as the twelfth century, it appears that auricular confession had not been generally established in Ireland. (u. s. p. 204.)

10. The *worship of saints* was also rejected by the Culdees: "Their churches were dedicated to the Holy Trinity, and not to the virgin, or any saint." (Jam. Culd. p. 207.) And when it was found that they would not conform to the superstitious and idolatrous practices of Rome on this point, their churches and monasteries were taken from them, and new orders of ecclesiastics introduced, who would act "*canonically*," as it was termed, that is, in accordance with the corruptions which the Papacy had introduced and enacted. (Jam. p. 209.) While the Culdees gave to the holy men, whose names adorn their records, the honour and respect they so justly merited, they maintained, that "while we are in this present world, we may help one another either by our prayers, or by our counsels; but when we come to the tribunal of Christ, neither Job, nor Daniel, nor Noah, can intercede for any one, but every one must bear his own burden." (Jam. Culd. p. 209.) Sedulius says, that to "adore any one beside the Father, and the Son, and the Holy Ghost, is the crime of impiety; and if the soul bestow on any other that which it oweth to God, it commits adultery." (Banner, 1850, p. 285.)

11. *Prayers for the dead* were reprobated by the Culdee churches. On this point, St. Patrick uses the following language in the eleventh

canon of his Synod: "Hear the apostle saying, there is a sin unto death: I say not that he shall pray for it; and the Lord says, Give not that which is holy to the dogs. For he who was unworthy in this life to receive the sacrifice, how shall it help him after he is dead?"

12. The system of *tithes*, which, especially in Ireland, has been such a fruitful source of oppression and evil, was not admitted among them. "St. Bernard and Geraldus Cambrensis," says Ledwich, (p. 85,) "declare that the Irish did not pay tithes." If this fact was so, and there are grounds to believe it, then the clergy were supported by oblations, which, for a long time, they received in lieu of tithes. These were so large, Agobard observes, and "the devotion of the people in the first ages was so great, that there was no need to make laws or canons for the support of the churches, they being amply provided for by the liberality of the people."

Such were some of the principal points of dispute between the Culdees and the Romanists—some of them more, and some less important; but all showing that the British church was not Papal. Some of them were agitated from the time that the attempt was first made to impose Rome's yoke of bondage on the free churches of Britain; while others were developed from time to time, as Rome's corruptions assumed new aspects. An early, a constant and unwavering opposition was made by the Culdees, until at last they were removed out of the way, their churches transferred, their monasteries suppressed or occupied by Papal monks, and their people, deprived of the instructions of their faithful teachers, left to wander in the darkness of error, in which Rome delights.

The celebrated St. Bernard, in writing a life of Malachy, who was Bishop of Armagh in the twelfth century, says of him, (Jam. p. 204,) that "he came not to men, but to beasts, absolute barbarians, a stubborn, stiff-necked, and ungovernable generation, and abominable—Christians in name, but in reality Pagans." And then he goes on to give the reasons why he heaps such opprobrious epithets upon them: "They do not pay tithes, they do not give the first fruits, they do not form lawful marriages, they do not make confession; and no one asks for the infliction of penance, and no one can be found who enjoins it." (Jam. Culd. p. 513.)

It was our intention to have embraced in this number an account of the subversion of the British or Culdee churches, and to have contrasted the bright and joyous daylight, the fair and fruitful summer, which the British Isles enjoyed when they had the Gospel in its purity, with the dark and dismal night, the cold, bleak winter, which prevailed when Popery was triumphant. To our mind, the struggle which took place between the two elements of light and darkness, truth and error, a pure and a corrupt religion, is a most interesting subject of consideration. We may see what is the character of the Papal system, by the hostility with which it treated the purer form of Christianity which preceded it; and we may learn a profitable lesson by the past, and guard against the encroachments of a power which seeks, by artifice as well as force, to compel men to renounce Christ's easy yoke, and take upon them the heavy burdens of a haughty Pontiff.

We will notice also, how, when Providence designed that Popery should triumph, and all the world wonder after the beast, and

the whole Latin earth become subject to his ghostly power, political convulsions concurred with ecclesiastical influences to accomplish the result, and the invasions of the barbarian Danes and Northmen aided in the overthrow of the Culdees.

13. The British churches differed also from the Roman, in their *form of worship*, (2 Giess. 143, N. 4.) They appear to have conformed to the usages of the Gallican church, (Still. p. 216,) which probably corresponded with those of the Eastern churches, and most nearly resembled the practices of the faithful worshippers of God in the earliest period of Christianity. When Augustine was sent to the Saxons, this subject presented a difficulty, (Bede, i. 27;) and one of the questions which he proposed to Gregory was, "whether he should follow the offices of the Roman or Gallican church, since there was a difference between them. To which the sagacious Pontiff replied, that he should select what was best in each, as things are not to be preferred on account of the *place* where they may be, but places are to be preferred for the good things they may contain." And it is supposed, (Still. p. 217,) that as Queen Bertha was a native of France, and no doubt was accustomed to the Gallican ritual, he thought it inexpedient to set that aside altogether. Still, some changes might be gradually introduced, to secure the conformity to her usages which Rome has always so strenuously enjoined. We will not, however, give an account of the ritual of Rome, but simply refer to the mode of worship which seems to have prevailed in the Culdee churches.

The *service* appears to have commenced with psalmody, (Ib. p. 223,) and as soon as that was closed, a short time was allowed for private prayer, the people falling on their knees, sometimes before the psalm was entirely finished; and during this time, silence was enjoined by the attending deacon. After this the Lord's Prayer was repeated aloud, or some other form, called a *Collect*, because it was designed to collect the supplications of the whole congregation. After the Council of Nice, (Ib. p. 227,) it appears that the Nicene or Athanasian creed was generally repeated. Lessons from the prophets, the Epistles, and the Gospels, were then read, in regular consecutive order; after which a discourse was delivered by the Bishop, which was regarded as a very important part of his duty—while in the church of Rome it was rarely, if ever, regularly done, (Ib. p. 229, 230.) After the sermon, prayer was made, (p. 231,) commencing with a confession of sins, addressed to God alone, and apparently varying according to circumstances. A *Preface*, as it was termed, was then read, which immediately preceded the administration of the Eucharist, and was designed to show the fitness of giving thanks to God at all times, and the particular reason for it on that occasion. After singing, (Ib. p. 234,) there was then a Collect for the Communion, and a devout prayer for a benefit by that holy sacrament. The Lord's Prayer was then repeated; and after another collect, and a conclusion for the day, the people were dismissed with the benediction.

The music used in the Gallican and British churches appears to have been different from that of Rome, (Ib. p. 257,) and was considered as inferior; so that the Roman ceremonies were introduced by means of the music with which they were associated. (Bede, ii. 20; pr. fin. p. 159.)

Crosses, images, holy relics, and other superstitious devices employed by the Roman church were not used by the Culdees. When Augustine appeared in Kent, we are informed, that "a silver cross was borne before him as a standard, along with a picture of the Saviour on a board;" but such displays were never practised by the Culdees. (Bede, i. 25.) The attempts made to introduce them excited violent opposition, and led the Britons to regard the Romanists as unworthy of Christian fellowship. They were declared to be "corrupters of Christ's doctrine, because they sought to establish a sovereignty in the Bishop of Rome, as the only successor of the apostles; because they used and required clerical tonsure; because they forbade the marriage of the priests, and extolled celibacy; because they required prayers for the dead, and erected images in the churches, and introduced many tenets, rites, and ceremonies unknown to the ancient and pure times, yea, contrary to them." (Jamieson, p. 236.)

(To be continued.)

Practical Essays.

THE PRESENCE OF THE SAVIOUR AT THE COMING SYNOD.

The following extract from a discourse delivered before the General Assembly of the Free Church of Scotland, on Thursday, May 20th, 1852, by Alexander Duff, D. D., late Moderator of the General Assembly, from Psalm ii. 6—"Yet have I set my King upon my holy hill of Zion"—will be read with peculiar interest at the present time, by all the delegates to our General Synod. The whole sermon is a luminous, searching, and fervent application of the glorious doctrine of the Headship of Christ over individuals, the Church, and the nations. We feel, when reading it, that the doctrines of the Bible are blessed, living realities, if we will only really live them, as well as profess them. Who would not come to meet Christ at Synod? Who, knowing that he will be there, would come careless, whether he met with him or not? "Where two or three are gathered together in my name, there am I in the midst of them," is his own declaration, when he constitutes a court to remove offences which might arise among brethren. Let us come to Synod, then, expecting to meet the King in the courts of his house, longing for his favour, and praying,

"That I thy power may behold,
And brightness of thy face,
As I have seen thee heretofore,
Within thy holy place."

He never said to any of the seed of Jacob, Seek ye me in vain.

"As a trial of faith and patience—a trial of simplicity of end and aim—a trial of temper and disposition—a trial of integrity of motive and rectitude of principle—the Lord has been pleased to devolve upon the rulers of his Church, with only *general* principles in *many* instances to guide them, the settlement and adjustment of endlessly varied questions connected with doctrine, discipline, and government;—the management and arrangement of endlessly diversified affairs connected with her judicial administrative functions—affairs often so intricate and complicated, that ordinary sagacity is overtaxed and baffled in detecting a clew to their adequate unravelment. And, as if in order to provide, by anticipation, for such felt need—in order to relieve, by anticipation, the oppression which, under a sense of difficulty and responsibility, might weigh

down the souls of his believing people, and crush their fainting spirits into the impotency of a hopeless paralysis—in order, also, doubtless, to enhance the duty, the privilege, and the profitableness of keeping close to himself, and waiting on him, and enjoying his blessed fellowship and communion,—did not the Saviour graciously promise his special presence to those who earnestly and believingly asked for it? And if this be true in the case of even two or three ordinary disciples, how much more absolutely may the promise be expected to be fulfilled in the case of faithful ministers and office-bearers of his Church,—who are the stars whom he holds in his right hand.

When, then, any number of these meet, as in a church court, whether kirk-session, or presbytery, or synod, or assembly,—meet for the transaction of the business of his own house,—meet for the administration of the affairs of his own kingdom; when, after formally repudiating all exterior or usurping authority,—whether that of antichristian pope, or tyrannical Caesar,—they solemnly constitute in the name of their only King and Head, and, in accordance with his own express injunction, solemnly invoke his special presence;—have they not an assured promise that *there* he is, in a way peculiar and distinctive, in the midst of them? And there, in such supposed case, will he assuredly be. True, no visible throne is there—no marks or signs of visible royalty are there—no gorgeous drapery is there—no obtrusive display of armorial devices is there—no shining emblems of ancient lineage or noble pedigree is there;—naught is there fitted to attract the carnal eye, or fill and satisfy the carnal heart. But, to the eye of faith, before which the invisible is revealed, and the distant realized as present, there are transcendent glories manifested there. *There* is He who holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks. Faith at once recognises Him who is fairer than the sons of men,—the chief among ten thousand, and altogether lovely;—faith at once hails and proclaims him King of Zion, King of glory, King of saints! And is the Saviour-King actually present there? Is his presence there a substantial reality, and not a dreamy illusion? Is it an indisputable fact, and not a baseless fiction? Alas, that the events of the past should constrain us to put such alternatives as these! But surely *we*, at least, profess to believe in the reality of his presence as an undoubted fact. And if so, is it not a fact of grave, solemn, overwhelming importance? If earthly subjects met to deliberate on affairs of importance, in the immediate presence of their august sovereign, how would they be expected to demean themselves? Would we expect them to exhibit those sallies of temper, those freaks of fancy, those waywardnesses of will, those unlicensed liberties of manner to which they might be tempted to give way in the society of inferiors or equals? Nay, verily. Rather, how grave and circumspect might we expect their appearance to be,—how well weighed their thoughts,—how well studied their words,—how decorous and dignified their whole outward demeanour?

And are we prepared to treat our Heavenly King,—believed to be present in the very midst of us—eyeing us, hearing us, watching us, searching us, yea, and noting our most secret thoughts, desires, and feelings,—with less ceremony, less reserve, less outward or inward respect than we would our earthly sovereign? What, after having invoked the special presence of our Heavenly King, and professing to believe that he is really in the midst of us, and doing homage and obeisance to him;—shall we turn round and straightway forget that he is present, and practically treat him as if he were a nonentity? or even insult him to his very face by displays and outbreaks as offensive as profane? With solemnity of feeling let us exclaim, God forbid! But if, by criminally overlooking the incipient tendencies of things, the day should ever come, which other times and other places have actually witnessed,—the evil, the disastrous day, when, in any of our courts, and especially our higher ones, the spirit of the world, in one or other of its multitudinous forms, should rush in and battle for the

ascendant;—if pride of intellect, which brooks no defeat, should construe difference of judgment into personal insult, or treat less gifted brethren with haughtiness, or arrogance, or unmerited contumely in the invoked presence of Him who condescendingly stooped to the ignorance of babes!—If the vaulting ambition which, in aspiring anyhow at pre-eminence, or rival leadership, or personal domination in the house of God, should obtrude itself into the presence of Him who descended from the throne to wash the disciples' feet;—or the love of displaying some talent or attainment, in order to gain ephemeral applause, even at the expense of truth and brotherly kindness and charity, in the presence of Him who secretly withdrew himself from those who would force honours upon him;—or angry passion should bear sway, and blindly hurry on to exaggerate and repel injuries, whether seeming or real, in the presence of him who was pre-eminently the meek and the lowly one;—or the spirit of discord and uproar should manifest itself in the presence of Him who is the Prince of peace;—or a restiff, fretful impatience, under opposition or provocation, in the presence of Him who endured such contradictions of sinners against himself;—or prejudice or reasonless dislike, which prompts to decide hastily, without inquiry or evidence, to the disadvantage of another's character, conduct, or motives, in the presence of him who so solemnly warned against precipitate or unrighteous judgments;—or a spirit of resentful repartee, in the presence of Him who, when reviled, reviled not again;—or envy which pining at the superior excellence of another, would rob him to aggrandize itself, in the presence of Him who, though he was rich, yet for our sakes became poor, that we through his poverty, might be made rich;—or malice, that would labour to defeat the designs of another, however wise or excellent, and raise or encourage injurious insinuations, or unfounded suspicions, in the presence of Him who sendeth sunshine and rain, and fruitful seasons to the just and the unjust;—or revenge, which, in retaliating wrongs, would luxuriate itself in the infliction of mental pain and agony, in the presence of Him who interceded for his crucifiers in strains such as never dropped from human lips before;—or, to sum up all in a single word, if full vent be given to the spirit of a fierce and headlong partisanship, which—compendiously wrapping up in itself all distributive noxious qualities put together, and utterly unscrupulous as to the means employed,—would recklessly subordinate all things to its own selfish interests, remorselessly trampling on all the personal and social charities—hurling forth recriminations which only tend to goad and exulcerate the feelings—substituting in place of fair, generous, truthful, straightforward utterances, the sparklings of petty wit, and jest and sarcasm, adroitness of management, cunning of stratagem, and cleverness of fence,—smartness of retort, and gladiatorship of hard, sharp, cutting, but withal, grossly misapplied words—ending in irretrievable confusion, bitterness, and strife;—and all this in the invoked and immediate presence of Him whose name and nature is love! Oh, what would all this—or anything like all this—be, but to introduce into the Church, the kingdom of grace and light, and bring into fatal action there, some of the foulest and most destructive artillery of the kingdom of darkness!—to enter, as it were, the arsenal of Pandemonium, and fetch weapons thence, to flare and flourish in the face of our adored Immanuel!—to open the mouth of the bottomless abyss, and take of its smoke and tarnish, and spread it over the heaven to eclipse and befoul the fair face of the Sun of Righteousness! to take the crown off the Redeemer's head, and frame a garland for our own—inwoven with the withered flowers of a stale and hackneyed controversial vocabulary—edged and banked all around with the unsightly sediment of malign affections—and copiously bestud with the roughened fragments of damaged characters, and shattered reputations!

If after the presence of the King has been invoked and nominally acknowledged, he were ever thus rudely affronted in his own council chamber,—what could be expected less than the withdrawment of his special presence altogether?

And that once withdrawn—how would the councils and deliberations of church-rulers be turned into foolishness!—and their proceedings strike dismay and consternation all around!—causing friends to blush, and enemies to triumph; producing coldness which ripen into alienation and dislike—inflicting wounds which fester into noisome sores—destroying peace and good-will, and mutual confidence—wrenching hearts asunder, and paralysing manly energies—exasperating the feelings of present sorrow and shame—and filling men's souls with painful and dire forebodings for the future! In a word, by reducing the enclosed garden of the Church into a defenceless common, with its wild weeds of carnal aims and unhallowed passions—the nursery for heaven into a battle-field of worldly anarchy and strife,—would not such church-rulers, by such unseemly spirit and conduct, amid all their verbal professions of allegiance to the Lord Jesus Christ as their only Head and King, be doing all that finite impotence could achieve to dishonour him, cast him down from his throne, and eject him from his own pavilion and council chamber;—thus exhibiting to sorrowing saints, and exulting fiends, the frightful anomaly of a head without a body, and a body without a head—a shepherd without sheep, and sheep without a shepherd—a bridegroom without a bride, and a bride without a bridegroom—a master without disciples, and disciples without a master—a ruler without subjects, and subjects without a ruler—a king without a kingdom, and a kingdom without a king!

If, on the other hand, when church courts are constituted in the name of the Lord Jesus Christ, their sole Head and King, all the members felt over-awed and solemnized by the thought and mentally realized vision of the King's immediate presence;—if they felt duly impressed with a sense of the momentousness of the matters before them, embracing as these do, or ought to do, the best interests alike of time and eternity—comprehending what pertains at once to the glory of God and the highest good of man;—if, surcharged with feelings of mutual forbearance, brotherly kindness and charity, they strove in honour to prefer one another; if, deeply conscious of their own weakness, and blindness and aptitude to err in things pertaining to the kingdom that is not of this world, they waited with joyful expectancy on their Heavenly King, and looked to him, and to him alone, with singleness and integrity of heart, for the inspiring guidance and direction of his Holy Spirit;—oh, how refreshing to men's souls might church courts become! how animating to their faith! how stimulating to their zeal! how strengthening to their mutual confidence! how encouraging to all their labours and endeavours!—what a glow of warmth and tenderness might be imparted to their friendly expostulations and appeals! what calm and subdued energy to their deliberations! what wisdom to their counsels! what authority to their judgments! How might their decisions go forth, clothed with the majesty, and armed with the invincible power of the Heavenly King! inspiring universal confidence, and commanding universal acceptance; stirring up every where congregations, and families, and individuals, to more fervent prayer and more self-denying devotedness; exciting to higher and nobler purposes, and impelling onwards into new fields of loftier enterprise; mightily strengthening the entire framework of the Church within, and prompting to indefinite enlargement outwards, even to the ends of the earth!

Thus, truly, would such a Church display a front and attitude which could no longer be despised! then would she stand up erect in the beauty and strength of her Heavenly King—fair as the moon, clear as the sun, and to the whole world of unbelievers, whether earthly or hellish foes, terrible as an army with banners! As in the case of a spectator, who, with his back turned upon the sun, might yet, in the gorgeous rainbow, behold an image of him, of which the sun himself need not be ashamed,—how might the countless multitude of sparkling drops, as each one of them was seen variously to refract and reflect

the solar beams, if animated and vocal, joyously exclaim in his ears, "If such be the varied splendour of his emitted rays, even as feebly inwrought into the groundwork of a dark vapoury cloud on earth, what must be the glorious original himself?" So, in the case of the unbelieving world, which has ever its back turned on the Sun of Righteousness, but which might be constrained to gaze at the radiant form of a Church visibly set up in the dark and cloudy firmament of this world—a Church whose multitudinous membership, variously refracting and reflecting the beams of the Heavenly Sun, shone forth in a dazzling coruscation of the spiritual graces, exhibiting no unworthy image of her divine original—how might such a Church, with one conspiring but many-hymned voice, summon all creation to witness, while she sounded forth in the ears of all kindreds, and tribes, and tongues, and people, the triumphant appeal, "Look unto me, and in me behold and admire the glories of my heavenly King! If his beauty and glory, as reflected from the groundwork of poor, dim, dark, beclouded humanity, be so surpassing fair, what must be the peerless perfections of the King himself? If all royalties on earth, and all prince-doms in heaven, were united in one bright constellation, oh how poor, how insignificant would their most brilliant, combined endowments appear in the presence of Him who is our King, the King of glory, the King of saints? Think of his right to reign!—it is that of Mediator and Redeemer, who hath paid down a ransom of priceless value. Think of the duration of his monarchy!—it is eternal; his goings forth have been of old, from everlasting, and of his kingdom there shall be no end. Think of his power!—it is unbounded; of his wisdom!—it is infinite; of his mercy!—it is great unto the heavens; of his faithfulness!—it reacheth unto the clouds; of his justice!—it is like the great mountains; of his judgments!—they are a great deep; of his meekness and patience!—they are unparalleled in creation; of his humility and condescension!—they are beyond the grasp of human thought; of his tenderness and love!—they are an ocean without a bottom, and without a shore; of his beauty and brightness, the streaming effulgence of his glory!—they out-dazzle all created splendour; of his treasures and riches!—they are exhaustless as the universe."

Oh, when the time comes that any considerable branch of the Church visible on earth shall thus, through the bulk of her ministry and membership, and on the ground of their own actual experience and shining example, be enabled to take up this triumphant appeal in the face of all nations, one may be very sure that the dawn of millennial glory cannot be far away. The appearance of such a Church in our cold and wintry sky, after the long dark night of ages, might be hailed, like that of the bright and the morning star, as the harbinger of approaching day. And as this our Church has been privileged of God, beyond any other in these latter times, in vindicating, through manifold trials, sufferings, and self-sacrifices, the prerogatives of Zion's Anointed King,—how ought we to wrestle in prayer, and strive, at whatever further cost to self, yea, if self were subjected to the torture of ten thousand thousand martyrdoms, that if, not honoured to be the actual harbinger, we might at least be found swelling the choral strain that shall one day burst upon an awakened world, with the joyous anthem:—

"All the promises do travail,
With a glorious day of grace;
Blessed jubilee,
Let thy glorious morning dawn!"

[For the Banner of the Covenant.]

A FEW THOUGHTS ON THE TEXT—"WHO WENT ABOUT DOING GOOD."

Acts x. 38.

Philadelphia, Feb. 20, 1854.

This was spoken of Jesus: "Though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich." O! how rich he was! Rich in all the glory and blessedness of the highest world above; rich in the enjoyment of his Father's smiles; rich in the enjoyment of the ministrations and adorations of the thousands and ten thousands of shining ones around the throne; rich, at the head of affairs in the world he had created, "upholding them all by the word of his power;" rich, as no mind can conceive, no tongue express,—“Yet for our sakes he became poor.” And, O! how poor! From heaven to earth; from a throne to a manger; from divinity to humanity: that was a low stoop, indeed! “The foxes have holes, and the birds of the air have nests; but”—what?—“the Son of man had not where to lay his (sacred) head.” Now, “He became poor, that we might be made rich.” This was the great object of his benevolent heart. He desired to *make men rich*—not, we suppose, in the possession of gold, and silver, and houses, and barns, and fields, and cattle, and things of that kind. Ah, no! but rich in the best sense of that word—*rich in the enjoyment of himself*, for ever. To this end he was born, lived, suffered, died, rose from the dead, ascended to heaven, amid the deafening plaudits of rejoicing angels—who cried, as he came up, “Lift, lift up your heads, ye everlasting gates, and be ye lift up, ye everlasting doors, that the King of glory may come in;” and now lives for ever, to carry on and complete the same great object. Well, it is said, that when he was on earth, Jesus “went about doing good.” It is a significant saying, like many, indeed, *most* of the sayings of Scripture. Let us mark—every word is emphatic: He “went”—“about”—“doing”—“good.”

Jesus “went.” He knew that people must be *come in contact with*, if we would do them good. He liked to talk with them, and reason with them, and pray for them. We are to do the same; and the benefit will be reciprocal. In doing good to others, we shall be doing good to ourselves. What happiness is to be compared with the happiness of doing good? Now, it is possible to do good to men, by sitting in our study: we can there pray for them, and there study how to address them, and there lay plans of usefulness for them. But still, it is better to be out of the study sometimes, and “scattering our bread upon the waters,” as Solomon says.

Farther, Jesus went “about.” “He must needs pass through Samaria;” “Let us go into Judea again;” “Tarry ye here, while I go yonder;” “Arise, let us go hence.” Many such goings about he had. It was his “meat and his drink to do the will of his Father.” Let us try to imitate his example. Let us “go about.” And what a field is there in Philadelphia—now said to be as large in area as London, in the old country! And what a mass of people are here, who require to be gone about to, and to be brought in contact with a feeling, large, sympathizing, Christian heart!

Notice again: Jesus went about “doing.” He knew the value of

time. He was always "doing." It is good for us to try the same. Let us try to be doing: "Seize time by the forelock." It was an important resolution of President Edwards, and one which, I suppose, many a one besides me has wondered at: "Resolved, never to lose one moment of time." "Doing," is the word: Be doing! with which let us mix *praying*.

Then, lastly: It was doing "good." Some people go about, doing harm; Jesus went about doing good. It is true, he was blamed for many things he did. For instance, it was thought improper that he should converse with publicans and sinners. He thought not so himself. He wanted to do them good, and he *did* it.

Let us, then, hear and comply with his invitation: "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." It were well, as we go our daily rounds of what we call duty, to hear the words, as it were, ringing in our ears: "Who went about *doing* good." O! what an inscription it were to have written on one's tombstone! what higher epitaph! But it is much to aspire to: "Who went about doing good."

W. J. M. M.

[For the Banner of the Covenant.]

THE STORMS OF LIFE.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

Reader, have you ever watched at eve a sky which all day had been a canopy of cloudless azure, as it became o'ercast with heavy lowering masses of cloud, boding a premature darkness? Have you seen the clouds meet, and marked with dread the lightning's flash? Have you heard the rumbling of "heaven's artillery;" as it boomed through the air, making all nature to quake for very fear? And have you seen the large drops of rain fall quicker and quicker on the earth; until the arid and thirsty ground had received its cooling nourishment? And have you marked when all the storm is past the edge of the darkest cloud is tinged and brightened by rainbow hues; and as the darkness clears away, have you seen the glorious orb of day burst his gloomy prison-house, and like a conqueror in his golden chariot, fling round him his evening mantle of fleecy clouds; and descend in glory behind the distant hills of the west?

And have you never thought that this sketch of nature's painting is a miniature of your life-scene? Perhaps you have enjoyed a long halcyon sunny day of childhood; no tear dimmed the brightness of your laughing eye, save when some transient grief caused the crystal stream to trickle down your cheek, but like the April shower it only caused the sunshine of happiness to beam brighter than before. This was the time of your cloudless sky; happy happy childhood.

But maturer years came; and fate compelled you to launch your bark on the ocean of the world. Tempests raged round about and above you, and your bark did not pass unscathed by the whirlwind. Whether it was the devastating storm of disease or death, or the chilling blast of poverty, I cannot tell—you know—God knows. It may be that your sins had called forth the Almighty's wrath; and as

He withdrew His face from you darkness settled on your soul, and fierce were the storms that followed. God sent the thunders and the lightnings of his displeasure upon you, as chastisement for your guilt; but oh did He not send the refreshing showers of mercy with them to support your almost fainting soul? Did He send disease to you? Did He not make you well again? Did He send death to some loved one at your hearth-stone? Did He not prove to you a "Friend that sticketh closer than a brother?" Was poverty his agent to punish you? Oh did He not relieve you "out of all your distresses?" Did not from time to time the ray of his love reflected in the cloudy darkness of your wo, form to you a bright rainbow of promise; a shade of the beauteous colours of heavenly bliss beaming from Paradise on your heart?

And then when the eve of life has come, He will clear away all clouds of sorrow; you will bask in the sunshine of His favour, and when your set time has come happily will you descend the hill of life, free from all storms; all winds will be calmed, save the passing breeze that wafts your blessed spirit to the "mansions of the blest." Pray, oh pray that this may be your haven of rest, when you have "weathered" the *storms of life*.

FRANK.

[For the Banner of the Covenant.]

THE MISSIONARY COLLECTIONS.

The financial year comes to a close with the approaching meeting of the Synod, and calls upon the Secretaries and collectors of the different auxiliaries to exert themselves in such a way as to give a good account of their respective congregations. Let every collector call upon her subscribers without delay. There are very few who will not pay their subscriptions when called on. Let the pastors who watch for the souls of their people as they who must give an account lay this duty fully and fairly before their minds and press it on their consciences. Paul shunned not to declare the whole counsel of God, but how can a minister imagine that he is declaring the whole counsel of God who merely preaches a missionary sermon once a year. The cause of missions must ever depend mainly on the hearty advocacy of its claims by the pastors of the churches, and we hope that it will ever be prominently presented by ours.

Though the amount subscribed this year is larger than last year's contribution, it is still very far below the ability of the people. By a reference to the list of Auxiliaries in the November Banner, the secretaries will see the amount subscribed by their congregation. We would hope that every congregation would exceed the amount promised. Surely none would seek to diminish the trifling sum. The most liberal contributor dare not go into his closet and call God to witness that he has given all he is able to give for the promotion of his glory. If the life of a brother or of a child were in danger, would you not willingly give ten times the sum to ward the blow of death for a few years, which you have subscribed to deliver millions of your brethren from eternal death? Is there a family in the church which has not expended more of the Lord's money on tobacco or liquors, on carpets and carriages, on silks or jewelry, on newspapers or pleasure excursions?

sions, than it has given to extend the Lord's kingdom in the world? He keeps an account of both these expenditures, and will one day open his book of accounts to the view of the world. And what then will you think of yourself, O Christian, who after having vowed before the congregation to give to Christ's cause some miserable pittance, twenty-five cents per week or perhaps a sixpence, afterwards draw back because you thought He never would notice your sacrilege—when you find your name enrolled on the page with Ananias and Sapphira? "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed."—P.

THE FIRST WRONG STEP.

Could the curtain be lifted that conceals the history of individuals as the light of a future world will reveal it, of how many young men who have made wreck of character, conscience, and soul, would not the following confession be a graphic outline! This son, confident in his own strength of mind, felt indignant at the implication that he could be guilty of a dishonourable act. Years passed on, the venerable father had long been reposing in the grave, and his son, at the age of fifty, reduced by disease to the last verge of life, made the following dying confession:—

"Life draws to a close: my career has been miserable, and death finds me without hope. A misspent life is about to be succeeded by a terrible reckoning. An affectionate father earnestly cautioned me, in the days of my self-confiding youth, to guard against the first step in sin. His advice was thoughtlessly rejected, and to this may all my subsequent miseries be traced. While under my father's roof and impressed by his example, I thought that I could never be induced to utter a falsehood; but when engaged in business, I was tempted to secure purchasers by exaggerating the quality of my goods; and this so weakened the moral sense that I could soon, without compunction, habitually deceive purchasers by palming upon them inferior articles. This prepared the way for direct falsehood, and at this I learned never to hesitate when I conceived it to be for my worldly profit. By constant practice I soon lost all reverence for the sacred character of truth; and at length, on more than one occasion, I perjured myself for gain, with no other counteracting feeling than that of the fear of detection. Between perjury and the first departure from strict truth there is a wide difference, and yet I can now see the descent was gradual and easy. The first step led to the last."

THE SECOND STEP.—"In regard to profaneness, I had been taught to regard it as disreputable and wrong. But mixing with men of the world, I soon imitated their example in confirming my word with strong asseverations. These are regarded as innocent by many, but they led to greater departures from the proprieties of speech. An occasional oath seemed to give force to a declaration, and God was appealed to on slight occasions. Soon all reverence for the Divine name wore off, and in common conversation it was used in a profane and impious manner. Swearing became a habit, until at length my conversation was interlarded with oaths, and my anger was expressed in the most horrible imprecations. Thus, also, between the first and the last there was a natural connexion."

THE THIRD STEP.—"Could I ever commit a wilful fraud? The time was when I would have spurned the insinuation. I felt strong in conscious integrity. The artifices of business, however, to which I referred, not only involved a departure from truth, but led to the abandonment of common honesty. Praising goods beyond their value to tempt purchasers, was followed by more direct and positive frauds; and from frauds of a minor kind, I was finally led to cheat my creditors out of a large amount, by a pretended and fraudulent insolvency. All the public odium consequent upon such a manœuvre was encountered without a blush, and for the sake of present gain I was willing to throw away all the reputation I had."

THE FOURTH STEP.—"Often had I been cautioned against the insidious approaches of intemperance; and my father's maxim was, they only are positively safe who refrain from taking the first false step. This caution I soon learned to ridicule. It is well enough, I thought, for those who had no power of self-control, to avoid all contact with the exhilarating cup; but as for myself, I had too good an opinion of my own resolution to doubt my vow of abstinence whenever I pleased

to exercise it. I felt no difficulty in enjoying myself in this way in moderation; and even should I, for the sake of good companionship, indulge in occasional excess, I could prevent it from degenerating into a slavish habit. Thus I reasoned, and thus I blinded myself. I made the first false step; for some time I advanced, but still could perceive no danger. I began moderately, and only increased in quantity as I felt my system, from a little practice, able to bear it. For several years I was sensible of no very serious evils resulting from the enjoyment. But at length I suffered the shame of a public exposure in a state of beastly intoxication. For a moment I relented, and determined to tax my resolution for an entire reform. It shall be so, I said, but it was not so. I felt chained like a galley-slave; my efforts to abstain only convinced me that I had placed myself under the power of a demon who could retain his prisoner. I was, in short, an irreclaimable drunkard; and each succeeding day only sunk me deeper into the abyss of degradation and ruin, from which I might have been saved by guarding the first step.

"Similar has been my career in other vices: the lustful thought has entailed licentious habits; anger in the heart has led to malice and revenge; and here, at length, lies the victim of those vices, worn out in body, broken down in reputation, lost in self-respect, shocked at the recollection of the past, affrighted in view of the future. Oh! how different might it have been had I been careful to guard against the *first step in sin!*"—*Episcopal Recorder.*

OBLIGATIONS TO ATTEND CHURCH.—MR. EDITOR,—I have been not a little surprised, in my attendance at several churches in this city, to find that not one half of the communicants were present. In one of these churches, where it is said that 500 communicants meet for worship, I found, on the last Sabbath, not two hundred. To those who are thus irregular, I have a few words to say.

1. You are bound to attend on the ministrations of God's house, because they are dispensed by divine authority. The preaching of the Gospel he has established for his own glory, and the salvation of men. Hence, he has enjoined upon his ministers to cry aloud—to spare not—to lift up their voice like a trumpet—to preach the word—to be instant in season, and out of season, and to act as stewards of his mysteries. If therefore you have any regard to the divine authority, you will come to the sanctuary and hear them preach. Their office is a wonder to angels, and is a most illustrious exhibition of divine condescension and goodness; and the basis of it is their commission, "Go ye, therefore, and teach all nations." By them redemption is proffered to the captive, holiness to the slaves of pollution, and an incorruptible inheritance to the heirs of wrath and destruction. Are you not then obligated to come up to the courts of the living God, and listen to these offers?

2. You are bound to do it because it may be conducive to your spiritual good. Multitudes who became pious under the ministrations of the Apostles, received their first impressions at the house of God; and no small portion of the ransomed in glory and of Christian pilgrims on earth, have found its hallowed courts to be the place where they were convicted or born of the Spirit. There, too, revivals of religion often commence; and God's people advance in all the graces of the Spirit, and are cheered with vivid anticipations of Heaven. If, then, the sanctuary affords such means of spiritual good, it must certainly be your duty to avail yourselves of them. You cannot neglect them and be guiltless.

3. Especially is it your duty to be punctual at the house of God, that you may constrain others, by your example, to do the same thing. That you have responsibilities in relation to others, you cannot deny. If *you* treat the preached word with indifference, *they* are prone to imitate you. If *you* neglect the ordinances of God's house, *they* may be tempted to do the same thing. Thus the influence of your example may prove their ruin. On the other hand, if *you* punctually and rightly attend, *others* may perform the same duty, and the consequence may be their everlasting salvation.

4. God requires that you regularly attend the sanctuary. "Enter into his gates with thanksgiving, and his courts with praise. Assemble yourselves and hear; and forsake not the assembling of yourselves together. Come together in the name of the Lord Jesus. Worship the Lord in his glorious sanctuary. Yield yourselves to the Lord; enter into his sanctuary." Each of these passages is a command of the infinite God, and is of course obligatory on you. You cannot therefore absent yourselves from public worship, unless you be providentially detained, without being guilty of positive rebellion.

Miscellaneous.

[For the Banner of the Covenant]

OUR THEOLOGICAL SEMINARY.

Messrs. Editors,—I am glad to perceive that the attention of your numerous readers is called, in the April number, to this all-important subject. There was nothing in the proceedings of the General Synod, last year, that I regretted more than the manner in which this subject, so vitally important to all the interests of the Church, was left. Perhaps it was wise to leave the location and permanent organization to more mature deliberation. But I exceedingly regretted two things. First, that our efficient committee on the Seminary were not continued, and instructed to report more definitely, both as to place and plan. Secondly, and especially, that the Seminary in New York, already in successful operation, was not in the mean time continued, until a more permanent arrangement should be made. I made some effort to attain this latter object, but was overruled. I trust that by this time all are convinced of the necessity of having something done promptly, in order, as far as practicable, to remedy past shortcomings.

Believing this to be the case, I sincerely hope that the brethren will meet with a firm determination not to separate until such an organization shall be effected, as will promise lasting good to our portion of Zion. With the regrets respecting the past, and desires for the future, expressed by your correspondent A., I fully sympathize. I trust that we will come together alike determined to have a Seminary, and to unite cordially, as one man, in its support, *wherever*, and *however*, a majority may in their wisdom decide. I take it for granted that we all have our predilections, and I have mine. I heartily endorse the remarks of our brother, J. M., transferred from the Evangelical Repository to your pages. I know not who the writer is; but he expresses, with force and emphasis, the same views, in substance, that I expressed in your pages a year ago, under another signature. My sentiments on the question of location remain unchanged. The longer that I reflect, the more firmly am I convinced that a populous and wealthy city is the most proper location, and that New York is the place where our Seminary ought to be. And from all that I can gather from sacred history, respecting the course of the inspired apostles, I believe their policy would have been in accordance with this view. I am aware, however, that other brethren have different views, and claim no more deference to my own impressions than I am ready to accord to others.

Let us all make this matter a subject of deliberate reflection, candid investigation, and fervent prayer, for guidance from on high. And I am well assured, that if we come together, and deliberate in the right spirit, our people are both able and willing to sustain such a school of the prophets as will be adapted to the wants of the age, and calculated to vindicate efficiently the cause of truth, and to transmit to other ages the knowledge of Christ and him crucified.

ANDREW HERON.

[For the Banner of the Covenant.]

BOOKS FOR A THEOLOGICAL STUDENT'S TABLE.

Students are often at a loss to know what books to procure as the nucleus of a library and the foundation of a course of private study. Frequently the selection is made by accident, on the recommendation of some fellow student whose range of reading is little more extended than their own, or of a bookseller who has a few volumes of some second or third rate book to sell. And when the particular volumes selected may be excellent in themselves, the selection may not be made on any plan and the library consist of mere shreds and patches. The course of study will naturally be defective and irregular. The following course of reading prescribed by the fathers of our church in Scotland for their Theological students, seems equally well adapted to supply the intellectual and spiritual wants of ours. The books are accessible here at less expense than in Scotland, and our students are earnestly recommended to procure them. By beginning at the beginning of their course, and purchasing and reading the three or four volumes recommended every year, even the poorest and the busiest will be able to master the whole.

(From the Scottish Presbyterian.)

The Committee of the Synod visited the Hall at Paisley, on August 11th, and examined the students on the course of Intersessional Study which had been prescribed. They had reason to be satisfied with the attention bestowed by those students present, on the subjects of examination. Another visit was paid to the seminary on the 23d of September. Fourteen students were in regular attendance during the session. The Committee heard Professor Symington conduct an examination in Theology and the Sacred Languages; and various essays were read, as specimens of the exercises, abilities, and progress of the young men. The Committee were much gratified with the results witnessed, and have every reason to congratulate the Church on the healthy and vigorous state of this important institution, on the continued ability and devoted labours of Professor Symington, and on the prospect of a supply of excellent workmen in the Gospel field. At the close of the examination, Dr. Gould delivered to the students a very admirable address on the motives and encouragements to diligence in theological studies.

COURSE OF INTERSESSIONAL STUDY FOR THE STUDENTS WHO MAY ATTEND
THE REFORMED PRESBYTERIAN HALL, 1853.*First Division—Theology.*

Students of the *First* year to be *Examined* on Whewell's *Bridgewater Treatise*. Gregory on the Evidences. Recommended to *Read* Doddridge's *Rise and Progress of Religion in the Soul*. *Examinator*—Mr. FERGUSON.

Students of the *Second* year to be *Examined* on Butler's *Analogy*. Paley's *Horæ Paulinæ*. Recommended to *Read* Augustine's *Confessions*. Taylor's *Spiritual Christianity*. *Examinator*—Mr. GILMOUR.

Students of the *Third* year to be *Examined* on Edwards' *Miscellaneous Remarks on Important Doctrines*. Princeton *Essays*, iv.—viii. inclusive; *First Series*. Recommended to *Read* Charnock's *Select Treatises*. *Examinator*—Dr. BATES.

Students of the *Fourth* year to be *Examined* on Smith on the *Sacrifice and Priesthood of Christ*. Owen on *Justification*. Recommended to *Read*

Hall's Help to Zion's Travellers. Howe's Redeemer's Tears. *Examinator*—Mr. GRAHAM.

Students of the *Fifth* year to be *Examined* on Treffrey on the Sonship of Christ. Williams on the Equity and Sovereignty of God. Recommended to Read Baxter's Reformed Pastor. James's Earnest Ministry. *Examinator*—Professor SYMINGTON.

Second Division—Exegesis.

All Students, except those of the First year, Psalms viii. and xlv. Consult Calvin. Pye Smith. Hengstenberg. Hebrews i. and ii. Consult Owen. Pye Smith. Bloomfield. To master the language of the original text, the steps of the argument and the critical difficulties. *Examinator*—Dr. GOOLD.

Third Division—Church History.

All Students, except those of the First year, to be examined on Mosheim (Reid's Edition and Notes,) 14th and 15th centuries, with reference to the dawn of the Reformation. Consult Milner. Bonnechose. *Examinator*—Dr. W. SYMINGTON.

The Committee purpose to conduct the examination on the day after the opening of the Hall, and by seeking written answers to the questions as formerly. They do not anticipate much difficulty on the part of the students in obtaining access to the different works, and the course is constructed on this principle. Should any further information be needed, the Secretary, or the Examinators, will be happy to supply it, and otherwise to aid the students in endeavouring to prepare for the examination, by advice in regard to the purchase or the procuring of the volumes.

WM. H. GOOLD, *Secy.*

Obituaries.

(From the Presbyterian.)

AN AGED MINISTER FALLEN.

On the 17th day of March, at the residence of his son in New Albany, Indiana, the Rev. Gilbert M'Master, D. D., departed this life, in the seventy-seventh year of his age, and the forty-sixth of his ministry.

Dr. M'Master was born near the city of Belfast, in the north of Ireland, February 13th, 1778. His ancestors were of North British origin, having passed over from Scotland to Ireland some sixty years before his birth. In worldly condition they were of the class to whom God gives neither poverty nor riches, being substantial husbandmen, and some of them engaged in various professional pursuits. They belonged to that stock of people in Scotland who were distinguished for their uncompromising adherence to the system of religious doctrine, worship, and church polity, of the period of the Westminster Assembly, and of the famous solemn league and covenant of Scotland, England and Ireland, for the reformation and defence of religion, and the maintenance of religious and civil liberty, known in Church history as the period of "the Second Reformation," in opposition to subsequent defections and apostacy from these, and persecution of those who held fast to them, in the seventeenth and eighteenth centuries. His progenitors were, for the most part, persons of exemplary religious character, and some of them distinguished for serious and earnest godliness.

The father of Dr. M'Master came to this country when his son was yet a child, influenced chiefly by his warm admiration of the then

forming political institutions of the United States, and his dislike of the religious and civil oppression of his own country, the hope of deliverance from which he apprehended to be afar off. Into these sentiments the son, when of sufficient age, very fully and strongly entered, and continued to maintain them all his life. The family settled in Pennsylvania. Here Dr. M'Master prosecuted a classical education, begun at an earlier period under the distinguished James Ross, LL. D., author of the Greek and Latin grammars which bear his name, and subsequently in Jefferson College.

The child of godly parents, diligently and faithfully instructed in divine things, he was from an early age the subject of deep religious impressions and exercises, resulting in a public profession of religion about the eighteenth year of his age.

His mind had been early turned to the gospel ministry; but, from the high views which he held of the sacred character of that office, and of the qualifications which fit for the fulfilment of its duties, and from his diffidence of himself, he shrank from assuming it, and entered the medical profession, in which he was for three or four years a successful practitioner. After much urgency for several years on the subject, in the spring of 1808, in the city of Pittsburgh, he was waited on by the late Drs. Alexander McLeod, of New York, and Samuel B. Wylie, of Philadelphia, and informed that the Presbytery of which they were leading members had come to the determination *authoritatively to require* him to lay aside his scruples and prepare to enter the ministry. He yielded, was immediately licensed as a probationer, and in August following (1808) was ordained to the ministry in the Reformed Presbyterian Church, and settled as pastor of the congregation of Duaneburgh, New York. To that people he ministered for nearly thirty-two years, holding a distinguished position in his own community, and in the friendly and respectful regards of other denominations, building up a large and flourishing congregation, and exerting a strong and beneficial influence over the region where he resided. In 1840 he accepted a call to the church in Princeton, Indiana, and removed to that place, leaving his former charge for what appeared to be sufficient reasons, amidst the universal and strongly expressed regrets, not only of his own congregation, and others of his own ecclesiastical connexion, but of the whole community, of all classes and denominations. At Princeton he continued usefully and pleasantly employed in his pastoral work for six years, till 1846, when the effects of the climate, and the health of himself and his family, compelled him to leave that place. Since then he has resided, first at Oxford, Ohio, and for the last four years in the city of New Albany.

A unanimous appointment in 1850 by the General Synod of his Church, to the Professorship of Theology in its Theological Seminary, which had been repeatedly urged upon him at earlier periods of his ministry, he declined formally to accept; but consented to perform, for a time, its duties. In these duties, in frequent, useful and always acceptable pulpit services as occasion offered, and in the general affairs of the Church, in which, though very retiring, he always bore a principal part, he spent the remaining years of his ministry.

Dr. M'Master was the author of several publications on various subjects, chiefly theological, ecclesiastical, and politico-ethical; some

of which passed through successive editions, and had a wide circulation; besides a large number of miscellanies, including occasional sermons, addresses, reviews, ecclesiastical documents, and the like.

As a writer, Dr. M'Master was characterized by clearness, masculine strength, chaste simplicity, and a sufficient degree of classical elegance. As a preacher, he was distinguished for the fulness of his scriptural expositions, the solidity and abundance of his matter, and the appropriateness, tenderness, and richness of his application of Christian doctrine to the diversified exigencies of the Christian life. While his presence was commanding, his manner dignified, and his language always correct and appropriate, he judged the enticing words of an over-wrought and excessively ornate style to be out of place in discussing the grave and momentous themes of the pulpit, and he sought not the lighter graces of a fascinating oratory. To the serious-minded, the earnest, the inquiring, seeking to profit by the divine word; and to the old saint far advanced in his pilgrimage to the city of God, though often found in different ecclesiastical connexions, his ministrations, especially in the latter twelve or fifteen years of his ministry, were peculiarly acceptable; and to many such, in various parts of the Church, there is reason to believe that they were the means of great blessing.

The cast of Dr. M'Master's *intellectual character* disposed him to delight in general and comprehensive principles, and the bearings of these upon the great interests of man and of the kingdom of God, rather than in minute details. His disposition was social, genial and affectionate, and his spirit generous. While very decided and uncompromising in maintaining his own opinions on public affairs, whether of the Church or the State, he was considerate of the opinions of others, and ever ready to make great allowances for the different stand-points from which their views were taken. He was not a mere ecclesiastical partisan. His views of the actual, divided, broken, and very imperfect condition of the Church of God were broad, comprehensive and catholic; and with great sincerity and earnestness he desired the peace, prosperity and honour of its different departments, especially of those departments of Zion which he believed to be most nearly conformed to the divine model. In whatever concerned the interests of man as man, and the progress and improvement of human society, he took a lively interest. Of the advancement of these, and especially of the kingdom of God and his anointed throughout the world, contrary to what is often found in old men, he, to the close of his life, took hopeful and cheerful views, and spoke to others in words of encouragement, though looking forward to a fearful conflict of the powers of light with the powers of darkness, before God should give to his Son the inheritance of the nations.

Himself a man of great magnanimity, to the base passions of envy, jealousy of rivals, and all the dark train of vices of the spirit which infect little minds, Dr. M'Master was an entire stranger. Of a mean or dishonourable act, he seems to have been incapable. In this respect, indeed, temptation itself, if it ever came nigh him, seems long to have left him, because it found nothing in him; for he was not subjected in this point even to trial.

Into Dr. M'Master's personal religious character and life, the intel-

lectual element entered in what may seem to some to be an undue proportion; because he believed that all sanctification is by the truth. Into that character and life, along with an enlightened and active intellect, there entered the deepest affections of a sanctified heart; and his piety was eminently *manly* as well as Christian. Upon the subject of his own personal Christian experience, at the close, as well as throughout the course of his life, he carried his reserve to what some might think to be an extreme; because he believed that in the experience of every true Christian there is much which lies exclusively between the individual and his God; too sacred to be the subject of indiscriminate exposure; and in all things, whether natural or spiritual, from any exhibition of himself he shrunk with a peculiarly delicate and intense sensitiveness. That his piety was real, sincere, earnest, deep, and consistent, those who knew him most intimately have never had any doubt. His sense of the evil of sin, not in theory only, but practically, as indwelling in himself, was deep, strong, intense; and was overcome only by the power of an intelligent and living faith in the grace of God which reigns through righteousness unto eternal life by Jesus Christ our Lord. To God, as his covenant God in Christ, he committed himself in early youth, probably in yet earlier childhood; he was practically religious throughout life; during the last few years of his pilgrimage, those who were near him could not fail to observe a marked and delightful maturing and ripening of the graces of the Christian character, while bringing forth in old age the fruits of righteousness, he was preparing to be brought home, like a shock of corn cometh in its season. In the peace of God, with Christian composure and dignity, he died in the Lord.

[For the Banner of the Covenant.]

RESOLUTIONS PASSED AT THE LATE MEETING OF THE OHIO PRESBYTERY.

Whereas, it has pleased God to remove, by death, the Rev. Dr. Gilbert M'Master, the oldest minister of the Reformed Presb. Church: Therefore,

Resolved, That this Court has heard of his decease with unfeigned sorrow, and deeply sympathizes with his afflicted family in their present distress.

Resolved, That we record our sense of the great worth of our departed father, whose life was blameless and exemplary, whose attainments as a scholar and a theologian were confessed and eminent, and who was enabled to render to the church an important service, by an able and enlightened exposition of her relations to the state, and of the great doctrines of our holy Christianity.

Resolved, That the Reformed Presbyterian Church has cause for special sorrow, since, in the death of Dr. M'Master, she has lost a tested advocate of her peculiar views, a competent instructor of her students of theology, and the chronicler of a most important portion of her history.

J. A. CRAWFORD, }
T. A. WYLIE, } Committee.

EXTRACT FROM THE MINUTES OF THE SESSION OF THE REFORMED PRESBYTERIAN CHURCH, PRINCETON, IA.

The Moderator having announced to the Session that on the 17th of March the Rev. Dr. M'Master had departed this life; the following resolutions were offered and unanimously adopted.

Resolved, That the Session of the Reformed Presbyterian Church, Princeton, Ia., has heard with the deepest sorrow intelligence of the death of Rev. Gilbert M'Master, D. D., who for a number of years, from 1840 to 1846, was the able and faithful minister and beloved pastor of the Princeton congregation.

Resolved, That whilst in common with the Church we mourn that "a prince and a great man has fallen in Israel," and sincerely sympathize with the family, who have been called to suffer a double bereavement, first in the death of a member of the family, then, in a few days in the decease of its venerated and beloved head; yet we know that death was gain, and that the promise was made good, "He shall enter into peace, they shall rest in their beds, each one walking in his uprightness."

"Heaven lifts its everlasting portals high
And bids the pure in heart behold their God."

Resolved, That a copy of these resolutions be transmitted to the widow and family of the deceased, with the assurance of the sincere sympathy of the members of this Session with them in their sore bereavement.

Resolved, That a copy of the above Resolutions be sent to the Banner for publication.

WILLIAM ORR,
Clerk of Session.

Princeton, Ia., April 3d, 1854.

PROCEEDINGS OF THE SESSION OF R. P. CHURCH, DUANESBURGH.

Whereas—On the 17th ult., God in his all-wise providence was pleased to remove by death our venerable father and friend in the Lord, the Rev. Dr. Gilbert M'Master, and whereas, feeling it to be both dutiful and proper, in view of the Pastoral relation, which he once, and for so long a period, sustained to us in the eldership, and to our brethren in the congregation, to notice this afflictive dispensation, and whereas, we are desirous of expressing our feelings individually, and as a session, in relation to this mournful event, and of testifying our respect for his memory, and our appreciation of his worth, and whereas, we are assembled for this purpose we do hereby

Resolve 1st, That while we bow with humble submission to our Heavenly Father's will in this painful dispensation, we deeply mourn the loss of this venerable servant of God, and do cherish a high respect for his memory, and a lively remembrance of his long, faithful and valuable services in the cause of Christ, both here and elsewhere.

Resolve 2nd, That in the death of Dr. M'Master, we realize that the Church has lost an able counsellor, the Ministry a dignified, consistent and faithful labourer, and society at large, a distinguished man.

Resolve 3rd, That while we mourn his loss, we are thankful to the Head of Zion for having spared so long his life, so that, when it was His good pleasure to take him away, it was, when full of years and of honours, and ripe for the inheritance above.

Resolve 4th, That we deeply sympathize with his afflicted family in their sad bereavement, and that a copy of these resolutions be respectfully transmitted to them, and to the Banner of the Covenant for publication.

Resolve 5th, That the Moderator be requested to preach a sermon on the occasion of the death of the late Dr. McMaster.

ANDREW GIFFORD WYLIE.

Moderator of Session.

Duanesburgh, April 7th, 1854.

(For the Banner of the Covenant.)

Died, in Allegheny City, Pa., on Tuesday, the 7th of March, 1854, ROBERT MONTGOMERY BEATTY, in the 63d year of his age.

The subject of this notice was the only son of the late Robert Beatty, of Ballinene, county Antrim, Ireland. He was a man of whom it could with truth be said, "He was an Israelite indeed, in whom there was no guile." He was remarkable for the simplicity and earnestness of his practical religion, a consistent and worthy member of the Reformed Presbyterian Church, an experienced Christian, almost living in the habitual practice of prayer, and an honour to the church of which he was a member. The last time he entered the house of God was on the communion Sabbath. In a few days after he passed to the joys of the church triumphant. His death was a joyful realization of the truth of the religion of his life. "Blessed are the dead who die in the Lord."

[For the Banner of the Covenant.]

DIED, at Hartstown, Crawford county, Pa., on the 10th of March, 1854, Mrs. MARGARET MATILDA, wife of Rev. David Herron, in the twenty-third year of her age. "Her adorning was that of a meek and quiet spirit." It was emphatically true in her case, that the spirit of simple and pure Christianity seemed to pervade her whole life. The law of kindness always dwelt on her lips. All who knew her, loved her, because she loved all. She had very much of the character which a Christian minister's wife should possess. "The heart of her husband did safely trust in her." They who mourn because she has been cut off in the beginning of her usefulness, "sorrow not as others who have no hope." She "knew in whom she believed."

[From the Butler County Whig.]

Lines ON THE DEATH OF THE LATE REV. DR. JOHN BLACK, OF THE REFORMED PRESBYTERIAN CHURCH OF PITTSBURGH.

"Hither from earth's remotest end.

"Lo the redeemed of God ascend

"Their tribute hither bring." ****

Here rests beneath this marble slab,

A saint of the Most High,

Whose laurels were not born to fade,

To wither or to die.

This warrior fought a goodly fight,

But found at last a rest

Beyond the boisterous sea of time,

In glories of the blest.

On things above he set his mind,

Esteeming earthly joys

Beneath the dignity of man,

As transitory toys.

A nobler aim embraced his heart,

His dear Redeemer's love,

The glorious "ivory palaces,"

The mansions high above.

The book of Zion's sacred songs

To his enraptured view,

Was still an unexhausted mine,

With beauties ever new.

But now, alas, his harp is mute,

And silent is the tongue

That did the "great salvation" preach,

And sweetest accents sung.

No more in Meshech's land to dwell

Where sin and slavery be,

But far removed from strife below

He's made forever free.

No more he'll want the means of grace,

Nor yet the help of prayer.

Brought home unto his Father's house,

They are not needed there.

Rest, Pilgrim, rest, thine aged head

On its sepulchral clay,

Until the trump shall call aloud,

Arise and come away.

Foreign Missions.

The following letter from Rev. J. S. Woodside, should have been published some time ago. It gives an account of the circumstances connected with the establishment of the new Station at Dehra, and the prospects of usefulness which it presents. We trust it may increase the interest of all our readers in the great work of India's evangelization.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Landour, Oct. 7, 1853.

My dear Mr. Stuart,—I mentioned in my last note, I think, that I would write you by the September mail in reference to the commencement of a new Station at Dehra, (Dhoon.) When the September mail left, the matter was not decided; but it is *now decided*, and I shall briefly lay before you a statement of the facts in connexion with it. When I was obliged to leave Saharanpur, last year, I was clearly convinced that there would be no use in attempting to return there until I should have tried some other Station for a time. I sent you the opinion of Dr. Heathcote in regard to it. I had also the opinions of many other medical gentlemen, as well as unprofessional people of experience, all of whom advised a change to another Station. After much consideration, I concluded that Dehra seemed the most suitable place for me. I asked the Mission to send me there in March last. This they did not do, as they thought I ought to remain at Landour during the hot weather. During the winter months, I was kept in a state of suspense, as we had no definite intelligence as to the coming of another man, and the state of missionary feeling in the church at home. In May, we heard that a man had offered. Afterwards we heard of Mr. Patterson's success in raising funds. On the ground of this intelligence, I issued a circular to the Mission early in August, asking them to send me to Dehra in November next. Some of the members of the Mission hesitated to vote in favour of the measure, as they had not information sufficiently definite about the reinforcement to guide them, and the votes on the circular were a *tie*. I then waited until the September mail arrived, containing the account of what was done in Synod, together with the action of our Associate brethren. I sent out another circular, and the result has been, that by an *almost unanimous* vote of the Mission, I have been appointed to commence missionary operations in Dehra (Dhoon) as soon as possible in the cold weather. I at once set to work to raise funds from the friends of the Mission here; and up to this date I have secured about 2350 rupees,* or about \$1175. I have collected this at Landour and Mussoorie alone, in less than three weeks. I have still the Station of Dehra itself to canvass, and I expect to raise here close on 4000 rupees.

The interest manifested in the measure by the English community here is most encouraging. My cause has every where met with generous support. I think thus far I have seen the hand of God in the matter, and I am encouraged to go forward in his strength, to lay the foundation of a new Mission.

I must now give you a short account of the place to which I have been appointed. The *Dhoon* is a beautiful valley, bounded on the north by the Himalah mountains, on the south by a low range of hills parallel to the former, called the *Sawalic range*, on the east by the river Ganges, and on the west by the river Jamna. It is about 40 miles in length, by from 15 to 20 in breadth. The Sawalic range of hills rises in some places to the height of 4500 feet. The Dhoon itself is about 2500 feet above the level of the sea. The chief town is *Dehra*, population not exactly known. Besides Dehra, there are

* You will see that it is now increased to 2568 rupees, and I hope still to get more up here yet.

about 150 villages contained within this district, and the lower range of hills adjoining. The population is a mixed race of hill and plain people. The soil of the Dhoon is exceedingly fertile, and the district was formerly the seat of a large population. Before it came into the possession of the English, it had been ravaged by a hill tribe, called Ghoorkas. The inhabitants fled to the plains, and it became a desert.

About twenty-five years ago it came under the power of the East Indian Company. Since that time a large population has gradually come in, and it is now becoming every year more numerous. The government are encouraging this immigration by giving large grants of land on very reasonable terms to any who will settle on them. Several Europeans have become farmers on these grants. Government itself has taken in about five thousand acres in the neighbourhood of Dehra, which they have planted with *tea*. This tea is now sold all over these provinces, at a much larger price than China tea. The great Ganges canal begins at the eastern limit of the Dhoon, and ere long it is contemplated having a railway connecting it with the great commercial cities of the plains.

You may recollect that brother Campbell all along pointed to Dehra as the next place we should occupy as a Missionary Station. Its natural advantages point it out as likely to become the seat of an immense population. Dehra contains a large European population, particularly in the cold season, when the visitors to Landour and Mussoorie come down to enjoy its salubrious climate. In the hot weather, it is much cooler than Saharanpur, from which it is forty-seven miles distant; and during the rains the average temperature is about 80°. You will see from this the advantage of occupying the centre of influence in such a position. With my present stock of health, I hope to be able to remain permanently at my post in Dehra; but should a change be necessary for a few weeks, at any time, I can have it without being removed from my appropriate field of labour.

Now, to come to the practical part of my subject. We have commenced this undertaking—we think, under the clear indications of a favouring Providence. It is for you (the Board) to say how it shall be sustained. In the first place, you must send us *another man*, as soon as possible. Secondly, the 4000 rupees I hope to raise in this country will not be enough to set us fairly afloat. It will require 7000 or 8000 rupees to procure all the necessary houses. I have therefore to beg that your Board will place at my disposal the sum of 3000 rupees, or \$1500, to meet the purchase of a house. Of course we will buy the most suitable and the cheapest place we can find. What I am raising in this country will be chiefly required for *school-houses*, &c. I shall do nothing in these matters on my own responsibility, but in concert with the brethren, Campbell and Caldwell. Now, with reference to our prospects in the Station itself—I hope the people will contribute about 1000 rupees. Houses are cheap and plenty. School-houses I fear I must build. The natives themselves lately contributed 500 rupees to build a school-house. This school broke up, owing to the character of the teachers. I hope they also will aid me in my scheme. They are anxious to have schools commenced among them. There is a regiment of *Ghoorkas* (hill soldiers) stationed there. They have a large number of boys and girls to be educated. Some of the boys I have already taught at Saharanpur. A number of the girls were at a Missionary School at Almorah, and Mrs. W. hopes to collect them and others into a girl's school at Dehra. I trust the result will not disappoint my anticipations; and I hope you will in future hear good accounts of our *new Station*. My desire is, that as Providence has shown it to be our duty to commence on new ground, the church at home will rally to our support with renewed vigour. The accounts in the letters of to-day, lead me to think that the church will do her duty, and that we may find this enlargement of our sphere of operations will not go beyond the church's ability to sustain.

I enclose a list of the subscriptions I have received. Please publish them in the Banner, to show our people how liberally friends here on the spot, who witness our labours, are disposed to assist us. It is to be remembered, too, that all this is given at this Station, (Landour and Mussoorie.) Many of those who contribute, I know very slightly. They give because they think the cause is a good one. Will not many at home follow their example, and let us be furnished with Mission houses at Dehra, without interfering with other objects? Let it be a special object, so as not to interfere with your other plans. We shall most likely rent a house for some time; but so soon as suitable premises can be purchased to advantage, we will buy. If we have not the money, we must borrow it; but I hope by the month of March, or before, to hear from you, that the sum above asked for is at our disposal. I have written this letter very hastily, as I have a great many matters pressing. I will advise you from month to month of our progress.

Oct. 15th.—I have rented a house in Dehra, suitable for my purpose, and yesterday a lady wrote me, offering to sell her house. It is the most suitable for our purpose of any I know. I wrote to ascertain what she will take for it; and if I think it within our means, I will try to secure it. It is in a delightful, healthy locality. I hope you will have enough of funds to allow us even \$2000 for houses, if necessary. I think our own church should give all the expense of houses, as the New York Board does so much for us in other ways.

With lasting regards, I remain, affectionately, yours in gospel bonds,
J. S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, Oct. 17, 1853.

Reverend and very dear Brother,—I have to tell you of a very interesting circumstance that took place only a few days ago, which shows that Christianity is progressing also, and the gospel effecting changes in the minds of even the Brahmins themselves. A Brahmin who resided in a village some seven miles from this place, and who has often heard us preach in the city, has lately been reading our books and Scriptures, and having come to the conclusion that the Hindoo religion was false, and Christianity true, came to us and asked the favour of placing himself under our instruction, in order to become a member of the Christian Church. He was told that many persons had done this before who proved to be hypocrites, and that we were doubtful of his sincerity. Noticing the Brahminical string around his shoulders, I observed that that was an evidence that he was proud of his birth as a Brahmin, and of the high caste he maintained in Hindoo society; and that so long as he put any thing on his caste we could not have much confidence in his professions. He immediately tore the sacred threads from his shoulders and handed them to me, and here they lie in my desk, *dirty worthless strings*, but a *trophy* of no ordinary value, as it is the first thing of the kind I have ever witnessed, though the same thing has often taken place before in India. He is now reading the New Testament in his own language, the Hindee, and appears to be an humble and teachable disciple. He seems to be about forty years of age. He has already broken caste by partaking of food with our native Christians, and looked as if he had escaped from some great evil, and was happy. How wonderfully the Spirit of God works, when a heathen, taught to worship idols from his infancy, and to be proud of his standing in society, and to entertain undoubted hopes of heaven, is convicted of sin, humbled, and brought as a penitent to the feet of Jesus as the only Saviour.—You will hear that the mission have granted Mr. Woodside permission to commence labours at Dehra, in the beautiful valley of the Dhoon, and near to Landour. He has already obtained subscriptions towards the purchase of a house and school house, to

the amount of 2,500 rupees, and he will receive another thousand. It is well that our church has secured this promising place as a mission station. I hope now the church will see the necessity of strengthening our hands. We have an empty house here, and another man ought to be associated with Brother Woodside; so that I hope our church will see the necessity of sending out two men as soon as possible. We are weakened here by having to send Gilbert McMaster to assist Mr. W., and Gilbert is now become an able speaker and teacher in the schools. I have written by this mail a long communication to Dr. Cooper, in reply to the several queries in relation to the commencement of a mission in this quarter. They ought to receive every encouragement in the undertaking. I always rejoice to see orthodox churches entering on the missionary work. I consider the missionary spirit to be the legitimate fruit of sound orthodoxy.—I got back to my labours at the end of last week, leaving our children all improving after a severe attack of whooping cough.

Yours, truly,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. CALDWELL.

Saharanpur, Feb. 4, 1854.

Reverend and dear Brother,—I returned from my annual itinerating tour of nearly two months about the middle of December, and should have sent you some account of my movements by this mail, had it not been for the waiting a reply to the letter of Dr. Alexander Bullions, of Coila, New York. This I have just finished, and, although brief, it has occupied all my time for letter writing on this occasion. Dr. B. is desirous to obtain some information relative to missionary operations in this part of India. I have given him a very succinct account of the population, &c. of the district of Saharanpur. It seems that the Synod to which Dr. B. belongs are about sending out a missionary to some foreign field, probably to India. They may possibly become again connected with the Synod of the Associate Church, from which they have been separated for some years.

If our Seceder brethren have long delayed to hear the cries of the heathen in this country for the bread of life, it is to be expected that they will now make the greater efforts to promote their eternal well-being.

Mr. Campbell will forward by this mail a report of our Presbytery to Synod. One item of that report I hope our Reverend Fathers and Brethren of Synod will respond to, viz.: the appointing a committee to correspond with us.

Our English school is still kept in the city church, where the vernacular school is also held. The verandah of the church is undergoing some alterations to fit it for carrying on the schools more effectually.

Mr. Woodside will no doubt keep you apprized of his movements at his new station. He seems to have every prospect of success.

We are moving on in the even tenor of our way, with nothing of great interest occurring. The weather here this cold season has been colder than usual, the thermometer at sunrise being as low as 34 deg.—only 2 deg. above the freezing point.

I am thankful to state we are all in usual health.

Mrs. C. joins me in kind Christian regards.

Your Brother in Christ,

J. CALDWELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Mission House, Dehra, (Dhoon,) Feb. 3, 1854.

My Dear Mr. Wylie,—You have ere this heard of my appointment to Dehra, and you are doubtless expecting to hear something of my proceedings since I came here. The best news I have to mention is that we are comfortably set-

tled in a "mission house," without the trouble of building. If you only knew the annoyances that are connected with building in this country, you would duly appreciate my feelings on this subject. Still, we are not to be altogether exempted from this trouble. We require school buildings in the native town. I have lately secured from the magistrate of the station a site for these buildings and a Hindustani church, and my best endeavours will now be directed towards the completion of our establishment. A good deal of prejudice was, as usual, excited by my initiatory movements here. The *gospel* is the great stumbling-block to the heathen. They have been taught by their Christian rulers to *fear* the *Bible*, and its first introduction among them is invariably attended with difficulty. In December the Brahmins made a grand effort to injure my reputation among the people; but, as usual with the natives, they overdid the business, and turned the whole in ridicule upon their own heads. The circumstances were these:—A poor little orphan boy of the *Brahmin caste*, and whose father had been a wandering juggler, had been thrown on the charity of a pensioned European soldier, who resides here. This man applied to me to take charge of the boy, and have him removed to the Saharanpur orphan school. I was well aware that if any friends of the boy existed, they would object to his being with me. However, I told Gilbert M'Master to take charge of him for a time, to see if any one would lay claim to him. He had only been a few days on our premises when a man claimed him, saying he was his uncle. I of course gave him up on the spot. I heard nothing more of the matter for five or six days. At the expiration of this time the magistrate called at my house early one morning, and told me that the natives, to the number of about *two hundred*, headed by the Brahmins, had complained to him against me for breaking the orphan boy's *caste*, and claimed damages to the amount of two hundred rupees. I informed the magistrate of the circumstances, pointing out to him that the boy's caste was broken long before he came to me. He had eaten with the soldier's children of his own accord, and his afterwards eating with Gilbert's family was no additional transgression. The same day two other boys were missing, and their ignorant parents declared that I had shut them up on my premises preparatory to sending them to Saharanpur. The magistrate sent them to me; and to satisfy them I showed them into every room in the house, and every house on the premises. They left apparently satisfied, but still complained that I must know something of the boys. The only thing they could allege against me was that I had given the boys some books, *three* of which the parents produced in the magistrate's court. I explained to the magistrate that I had given away a great many books to boys, and that I had no distinct recollection of the particular boys to whom I had given these books. A day or two after one of the boys was found *murdered* in a ravine, and the other returned from a neighbouring town whither he had gone without the knowledge of his parents. The day the body of the murdered boy was found, the friends, incited doubtless by the real murderers, declared that my assistant—Gilbert M'Master—and the pensioned soldier, had committed the dreadful deed. This was going too far. All the more sober people discredited the story, and the magistrate could not for a moment listen to such a glaring absurdity. The tables were now turned. The monstrous charge they wished to fasten upon me completely upset their other claim about the orphan boy, and from that day to this time I have not heard a word of either case. The whole was a combination to injure the new mission; but *He* who is for us is greater than all who can be against us, and He so overruled the whole matter that it has resulted rather to the furtherance of the *gospel*. It caused a great excitement for a few days, and brought myself and my labours before the minds of the native community better than almost any other method that could be adopted. How true it is that the Lord Jesus Christ is Governor among the nations, and that He rules over, and restrains the wrath

of his enemies! They may combine and plot to impede the progress of the gospel; but our covenant God will ever blast their designs, and render them subservient to his heavenly purposes. It is in the midst of such an excitement as this that God's providence shines peculiarly conspicuous. The Christian has a refuge that the heathen know not of. In the most serious difficulties his path is clear and bright, he knows his duty, and he fears not to perform it. I am thankful to say that notwithstanding the rumours afloat, no man ever showed me the slightest mark of disrespect; and now they seem to make up for their erroneous suspicions by particular marks of attention and courtesy. Our prospects in Dehra are at present encouraging. It is by no means as large a city as Saharanpur, but it is a growing place. There is a rapid influx of population from the plains, and I doubt not we will find such people as promising as we could well hope for. I have commenced schools in English, Hindu, and Persian; the former on the first of January, and the two latter on the first of February. At present they are small, but I hope before the end of the year they will number many more. We have about fifty boys connected with them already; and many others coming and going to see how we get on, all of whom will shortly drop in and join us. I must now draw to a close, as other calls are pressing. Thanks to a merciful Providence, my health is now as good as I could expect, or almost wish for; and I begin to hope that the climate of Dehra may suit me.

We are anxiously looking for certain accounts of a reinforcement. I hope you will let our people know that they have now a second station in India, to which they must hereafter look with the same interest as they now do to Saharanpur. I do not wish to take away a particle of interest from that station, but I claim for *Dehra* a share of the people's attention. Dehra is forty-seven miles distant from Saharanpur, in a north-easterly direction.

As ever yours in gospel bonds,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, Feb. 4, 1854.

Reverend and very dear Brother,—Enclosed I send you our Presbyterial Report, which you will please present to Synod at its meeting in May next. At a meeting of Presbytery held to-day, we appointed Theodore his pieces of trial for licensure, a popular sermon, and a critical lecture in Hindoostani, to be delivered at our next meeting in April. He is now very well qualified for the ministry, and will be appointed, we hope, in due time as the pastor of our native congregation. This will be a commencement of a native ministry at this station, a thing which we have so much at heart. We think it desirable to let the young men who are qualified and placed in the ministry feel their responsibility, and to learn to discharge their important duties under the eye and supervision of the missionaries, while, at the same time, they are given to feel their equality with us as to the office itself. We look upon his knowledge of English, to him a foreign tongue, as giving him almost the same power as a knowledge of learned languages gives to students in Christian lands, but we purpose to give him such a knowledge of the Greek as may enable him to examine and criticise a text in the original of the New Testament. You must not, however, suppose that the native ministry to be raised up here for many years to come, will supersede the necessity of sending us foreign missionaries. They will be valuable helpers in the work, and auxiliaries to the foreign missionary. We do hope that in June or July next you will send us two more. We hope, also, that the secession church will send out two men to commence a mission in our neighborhood. We shall give them a most cordial welcome.

We had a letter a few days ago from Dr. Bullions, of New York State, making inquiries about a field for missionary labour in this quarter. I am glad

to find that little body, also, is participating in the missionary spirit; but from all accounts, I suppose it will soon be merged again into the Associate Presbyterian Church. Success, I say, to the union of all evangelical churches, and to all their efforts to spread the gospel at home and abroad. *Union* would be strength at home, and it would also furnish many men and means for heathen lands.

It is pleasing to state that every thing goes on here with usual encouragement. Our schools are well attended. The largest boys in the Hindoostani department are perusing our Scriptures with interest, and storing their memories with the most important gospel truth. Our daily preaching is well attended, and it is evident that considerable inquiry is being made about Christianity. A confectioner who has been pretty regular in his attendance at our place of preaching, told me the other day that there are about a dozen persons who meet with him to read our Scriptures, and to converse about religion. He says a learned pundit, who has renounced the Hindoo Shastras, reads our Scriptures to them, and professes to believe them;—that they have all ceased to worship idols, and are examining for themselves as to the true way. It is very encouraging.

Mr. Caldwell made a long itinerancy, and returned near the close of the last year. We are just now about to resume our work of colportage in this district, with a design of visiting all the towns and villages within a given distance of the city, in all directions. Having given up Gilbert as well as Brother Woodside, for Dehra, we are now rather weak in missionary strength to carry on the schools, daily preaching in the city, and itineracy, but we are well satisfied that Dehra has been taken up, as it is an important station, and as we soon expect some assistance to be sent us from home.

Ever yours,

J. R. CAMPBELL.

Editorial.

A PILLAR FALLEN.

Shortly after our last number was issued, we received the mournful intelligence of the death of the venerable, respected, and beloved Dr. GILBERT M'MASTER. In another portion of this number, our readers will find his obituary notice, and the proceedings of various sessions, in regard to his demise. Dr. M'M., at the time of his death, was the oldest living minister in the Reformed Presbyterian Church, and, though at an advanced age, retained his mental, and in a great measure his physical strength, until near the time of his departure. His last illness, which was of nine days' duration, for some time occasioned painful suffering, but towards its close he was free from pain. Not anticipating a much longer sojourn in the house of his pilgrimage on earth, he had been living in daily preparation to depart; and for some time past his conversation was emphatically in heaven. To him to die was gain. Sorrow indeed fills our hearts, when we consider that he whose wisdom so long guided, whose kindness so often cheered, whose strength of mind so much supported all who enjoyed his intimacy, has been taken from us. But it was better for him to depart.

For the bereaved relations and friends, we invoke the consolations of Heaven, which alone can support in a time when the heart is breaking with sorrow. For our own church, now deprived of the last of those eminent men who laid her foundations, and so long and so well sustained her cause, we trust that prayer will be made continually, that her ever-living Master and Head may

pour out renewed and increasing measures of his grace, so that the cause of truth, with which we are intrusted, may be faithfully maintained.

THE APPROACHING SYNOD.

The next meeting of our General Synod, to be held during the present month, will be one of much importance. Subjects which have unhappily agitated us for some years past, being now laid to rest, and the call of Providence being loud and plain, to engage in measures of *practical* importance, both at home and abroad, such, we trust, will command our attention, and engross our consideration. Our position as a church is now well defined, and, we doubt not, is distinctly understood; and while we should make *progress* in the same direction, none, we hope, will endeavour to move us from our steadfastness. We have received a precious legacy from our fathers, who have died in the faith of those principles they so long enunciated, and it is our duty to transmit it, "pure and entire," to the generation to come. We hope that the approaching Synod will be marked by a spirit of love, earnestness, peace, and activity; so that great things may be effected for the glory of our God, and his people's good. Let prayer be made for this, and He who hears prayer will not refuse his gracious answer.

Notices of New Publications.

GUIDE TO PRIVATE SOCIAL WORSHIP; Recommended by the Ref. Presbyterian Synod of Scotland, in 1823, as a Directory in Conducting Prayer Meetings. Philadelphia: Covenanters' Publishing Society. 18mo.; pp. 53.

Her fellowship meetings have long been the glory and strength of the Reformed Presbyterian Church, and we trust the time will never arrive when they will cease to form a prominent part of her system of worship. There is, however, some reason for apprehension that the present generation is not disposed to attend to them with the same care as our fathers of past ages. We are glad, therefore, to find this valuable document—issued some years ago by the Scottish Synod—now republished in a form so neat and convenient; and we thank the Treasurer of the Society for a copy of it. We commend it to our readers, and hope it will have an extensive circulation.

EXAMINATION OF THE MOSAIC LAWS OF SERVITUDE. By Wm. Jay. New York: M. W. Dodd. Pp. 56, 8vo.

This able discussion of the Mosaic Laws of Servitude, by the distinguished jurist and philanthropist, William Jay, will, we hope, lay for ever the calumny that the God of the Bible and of love ever sanctioned a system like American Slavery. Those who desire to satisfy their own minds on this subject, and to convince others, will do well to read and circulate this masterly treatise.

THE AMERICAN JUBILEE.—We are glad to find that Wm. Goodell, one of the veterans in the Anti-Slavery army, has proposed the publication of a monthly paper with this name, designed to advocate the cause of human liberty. The terms are—single copies, 50 cents per annum; 5 copies for \$2; 30 copies for \$10. Address, post-paid, W. Goodell, N. York.

ODD-FELLOWSHIP Examined in the Light of Scripture and Reason. By Joseph T. Cooper, Pastor of the Second Asso. Presb. Church, Philadelphia. With an Introduction, by Rev. J. B. Dales. Second Edition. Published and for sale by Wm. S. Young, 173 Race street, Philadelphia.

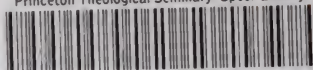
We are truly glad to find that this able work has so soon reached a second edition. We hope every one of our readers will secure a copy, and endeavour also to promote its extensive circulation.

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